بسم الله الرحمن الرحيم

الحمد لله وحده ، والصلاة والسلام على من لا نبي بعده ، سيدنا محمد ﷺ
وعلى آله وصحبه ومن اهتدى بهداه - أما بعد

This is a follow-up to the last treatise, which was about how the Mushrikīn of Quraysh understood Tawhīd ar-Rububiyyah, i.e. how they acknowledged that Allāh is Alone in creating, sustaining and controlling all matters, and that they worshipped other than Him to get closer to Him and as means of intercession.

The original point being refuted was that some people claimed how a verse of the Qur'ān supposedly proved how [اله] does not mean "object of worship", but taking an Ilāh means taking a Rabb [here: creator, sustainer, controller of affairs who is **independent** of Allāh] besides Allāh. The treatise proved from the statements of the specialists of the Arabic language and from verses of the Qur'ān, how Ilāh means: "object of worship", and how it can be an object of worship for people, without them **believing** that it is a Rabb, and that the Quraysh worshipped Āliha (plural of Ilāh) **without <u>believing in their heart</u>**, that they are Rabb (as defined above).

As expected, those who seem to hate Allāh being worshipped alone, have come up with a far-fetched response to the verses and evidences brought in that treatise. They know, that when [اله] is defined as „object of worship", then „Lā ilāha illAllāh" means, that **no one other than Allāh is to be worshipped**, i.e. not even the saints in the graves.
So they made another **attempt to prove** how the Mushrikīn of Quraysh **actually believed** in Arbāb (plural of Rabb) besides Allāh, i.e. **they thought that what they worship have <u>independent</u> power and control over the universe, besides Allāh.**

What is the benefit of this you may ask? The benefit **for them** is the following: If they can establish how taking an [اله] besides Allāh means, that you take an object of worship <u>whilst also believing that it is a Rabb</u> (as defined above) besides Allāh, they can <u>worship whatever they want</u>, as long as they say: "We worship this, but we believe that Allāh alone is the Rabb, and we take this object of worship only as an intercessor and to get closer to Allāh."

That is why when one of them was asked: "*Imagine a person who has a stone in front of him. He makes Du'ā to the stone and slaughters for it, and says: "I do not believe that this stone has any power over the universe, but I saw my forefathers worshipping this stone, making Du'ā to it and slaughtering for it, as this is the stone of a Wali, and we believe that we can get closer to Allāh by doing this and we take this as intercession before Allāh.* ***But I do not believe that this stone has any power by itself, rather all power belong to Allāh and He is my only Rabb****."*

What kind of Shirk is this? <u>His only answer was</u>: "Answer my contentions first."

So their far-fetched response stands on the following three pillars:

1.) Ignore every statement of the specialists of the Arabic language defining [اله] as „object of worship" and make up your own interpretation by using some verses from the Qur'ān.

2.) Say that every time Allāh in the Qur'ān quotes the Mushrikīn of Quraysh acknowledging His Rububiyyah, that this is <u>just their statement, not their belief</u>. So when verses like:

﴿قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَمَن يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَمَن يُدَبِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ﴾ [يونس: 31]

> Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living **<u>and who arranges [every] matter</u>?" They will say, " Allah ," so say, "Then will you not fear Him?"** [Surah Yunus 10:31]

are brought as evidence for the Mushrikīn of Quraysh acknowledging that Allāh is alone in His Rububiyyah, they say: *"They do not believe this in their heart, rather they are **lying like the hypocrites lie**. In reality they believe in Arbāb besides Allāh!"*

And they ignore Allāh using such statements as proofs against them. If they do not believe all of this, why would Allāh use it as proof against them?

3.) Putting different verses from different Surahs of the Qur'ān, who were revealed on different occasions and because of different reasons, together, and using unclear statements of classical Mufassirīn to build up a far-fetched argument, trying to prove how the Mushrikīn of Quraysh **actually believed** in Arbāb (**independent** creators, sustainers etc.) besides Allāh.

Their arguments can be summarized as follows:

1. The Quraysh saying that Allāh has daughters, equals them taking Arbāb besides Allāh. They combine for that different verses of the Qur'ān:

أَفَأَصْفَىٰكُمْ رَبُّكُم بِٱلْبَنِينَ وَٱتَّخَذَ مِنَ ٱلْمَلَٰٓئِكَةِ إِنَٰثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

Then, has your Lord chosen you for [having] sons and taken from among **the angels daughters**? Indeed, **you say a grave saying**. [Surah al-Isrā 17:40]

And:

وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا۟ ٱلْمَلَٰٓئِكَةَ وَٱلنَّبِيِّـۧنَ **أَرْبَابًا** ۚ أَيَأْمُرُكُم بِٱلْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ﴿٨٠﴾

Nor could he order you to take the **angels and prophets as lords**. Would he order you to disbelief after you had been Muslims? [Surah Āale-'Imrān 3:80]

So they put these two verses together and say: Saying that Allāh has daughters equals taking lords besides Allāh.

I ask: Does any verse clearly say this, i.e. that they thought that the angels - who are according to them are daughters of Allāh - are Arbāb in the sense of having **independent** control over the universe besides Allāh? **No**. **Why is this specific condition important** you may ask? <u>Keep reading, because it will be mentioned</u>.

2. Another set of verses they use, is from Sūrah ash-Shu'arā [26:92-98]:

وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِن دُونِ ٱللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ ﴿٩٣﴾ فَكُبْكِبُواْ فِيهَا هُمْ وَٱلْغَاوُۥنَ ﴿٩٤﴾ وَجُنُودُ إِبْلِيسَ
أَجْمَعُونَ ﴿٩٥﴾ قَالُواْ وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٦﴾ تَٱللَّهِ إِن كُنَّا لَفِى ضَلَٰلٍ مُّبِينٍ ﴿٩٧﴾ إِذ ۦ **نُسَوِّيكُم بِرَبِّ ٱلْعَٰلَمِينَ** ﴿٩٨﴾

And it will be said to them, "Where are those you used to worship besides Allah? Can they help you or even help themselves?" Then they will be hurled headlong into Hell, along with the deviant and the soldiers of Iblîs, all together. There the deviant will cry while disputing with their idols, "By Allah! We were clearly mistaken, when **we made you equal** to the Lord of all worlds."

Classical scholars like Imām at-Tabarī and Ibn Kathīr say, that this refers to making their objects of worship equal to Allāh **by making them equal in worship with Allāh**, or obeying their every command as the commands of Allāh should be obeyed - this strengthens my point.

Now:

Instead of gathering here the statements of the classical scholars of Tafsīr regarding the verses they used, how they used the word [رب] or [ارباب] in the explanation of some of the verses, leading to a long back and forth with citations being thrown around - which is what many of those who discuss this topic from the other side want, i.e. prolong the discussion in such a manner that the other person gets bored and frustrated to answer each and every of their **weak contentions**, and then feel like the won some imaginary price - those who are opposed to worshipping Allāh along have to **really understand one thing**:

The **only way** in which your argument will have **any weight**, is when you can prove that the Mushrikīn of Quraysh **believed in their hearts** in actual **independent** creators and sustainers besides Allāh.

Why you may ask?

The reason is as follows: If you can only prove that the Mushrikīn of Quraysh took Arbāb with Allāh **through some of their actions,** like Allāh says that the People of the Book took their priests and rabbis **as Arbāb**, like in the verse:

ٱتَّخَذُوٓاْ أَحْبَارَهُمْ وَرُهْبَٰنَهُم ۦ **أَرْبَابًا** مِّن دُونِ ٱللَّهِ

They have taken their scholars and monks as **lords** besides Allāh… [Sūrah at-Tawbah 9:31]

then you **have nothing to offer as an argument**. Tell me: Did the Jews and Christians believe that their priests and rabbis were **independent** creators and sustainers besides Allāh? Of course not, but with obeying their every command, even if it went against the command of Allāh, they took them as Arbāb **with their actions**, and we know - as established in the first treatise - that **only the true Rabb deserves worship**, and complete submission as they did with their priests and rabbis falls under worship, and worshipping anything, indirectly means that you are giving it the status and position that only a true Rabb would deserve, because only a true Rabb deserves worship (refer to the first treatise).

But if you cannot prove that the Mushrikīn took lords besides Allāh, i.e. **independent** creators and sustainers with Allāh in their **inner belief** - **not only their actions** - then you have gained nothing. Why?

Because if the Mushrikīn of Quraysh, **as will be proven**, believed that what they worshipped only have power **because Allāh gave them power**, or they are **under the command** of Allāh and **not independent** of Allāh, then **what is the difference between the Mushrikīn of Quraysh and modern day grave worshippers**?

One of them says: “O Sheikh Abdul Qādir Jilāni, help me!” When he is asked: “Why do you say this?” He says: “I do not believe that the Sheikh can help me independently, **rather I believe that the Sheikh has been given power by Allāh** to help me.”

Same with some of the Rāfidhīs who call upon their Imām with the same Aqīdah, i.e. that **Allāh has given the Imāms power and control over every atom in the universe**, and that they do **not have independent power besides Allāh**. So they call upon them directly, or as intercessors, or to get close to Allāh.

So the only thing that needs to be proven now is therefore: Did the Mushrikīn of Quraysh **actually believe** that what they worshipped besides Allāh can benefit **independent** of Allāh?

We ask for example: What would they do when they actually saw no way out of a situation?

Allāh says:

قُلۡ مَن يُنَجِّيكُم مِّن ظُلُمَٰتِ ٱلۡبَرِّ وَٱلۡبَحۡرِ تَدۡعُونَهُۥ تَضَرُّعًا وَخُفۡيَةً لَّئِنۡ أَنجَىٰنَا مِنۡ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ٦٣ قُلِ ٱللَّهُ يُنَجِّيكُم مِّنۡهَا وَمِن كُلِّ كَرۡبٍ ثُمَّ أَنتُمۡ تُشۡرِكُونَ ٦٤

Say, "Who rescues you from the darknesses of the land and sea **[when] you <u>call upon Him imploring</u>** [aloud] and privately, **'If He should save us** from this [crisis], we will surely be among the thankful.' " Say, "It is Allah who saves you from it and from every distress; then you [still] associate others with Him." [Sūrah al-An’ām 6:63-64]

So Who did they call upon in an actual crisis? Who did they see as the **actual controller of affairs**? Another verse clarifies:

وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِي ٱلۡبَحۡرِ ضَلَّ مَن تَدۡعُونَ إِلَّآ إِيَّاهُۖ فَلَمَّا نَجَّىٰكُمۡ إِلَى ٱلۡبَرِّ أَعۡرَضۡتُمۡۚ وَكَانَ ٱلۡإِنسَٰنُ كَفُورًا ٦٧

And when adversity touches you at sea, **lost are [all] those you invoke <u>except</u> for Him**. But when He delivers you to the land, you turn away [from Him]. And ever is man ungrateful. [Sūrah al-Isrā 17:67]

Take this last narration and it will clarify everything and establish the proof, inshaaAllāh.

It is in Sahīh Muslim [2815/1185], and it talks about the Talbiyyah of the Mushrikīn:

عَنِ ابْنِ عَبَّاسٍ رضى الله عنهما قَالَ كَانَ **الْمُشْرِكُونَ** يَقُولُونَ **لَبَّيْكَ لاَ شَرِيكَ لَكَ** - قَالَ - فَيَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلم " وَيْلَكُمْ قَدْ قَدْ " . فَيَقُولُونَ **إِلاَّ شَرِيكًا <u>هُوَ لَكَ تَمْلِكُهُ وَمَا مَلَكَ</u>** . يَقُولُونَ هَذَا وَهُمْ يَطُوفُونَ بِالْبَيْتِ

Ibn 'Abbas [radiallāhu 'anhu] reported that the **polytheists** also pronounced [Talbiya] as:

'Labbaika lā sharīka lak (Here we are, **<u>You have no partner</u>**).' The Messenger of Allāh [ﷺ], would say: "Woe to you, stop there." But they would continue: **<u>'Except a partner that You have</u>**, and **<u>You control him and all that he possesses</u>**'. And they would say this as they circumambulated the Ka'bah."

[Translation by Nasiruddīn al-Khattāb, English Translation of Sahīh Muslim, 3/277]

This Hadith is decisive:

This happened when? This happened in the Makkan Period. Who were they fearing when they said this? Who were they trying to lie to or impress? Before whom were they feigning their

believe that in their eyes, **there is <u>no partner</u> with Allāh, <u>except that Allāh has mastery and control over him</u>**? The answer is: No one, rather **<u>this is their actual believe</u>.**

AND

Even if those opposed to Allāh being worshipped alone come back and **<u>even now</u>** say: *"They were lying! **They do not believe this!** Rather they believe that what they worship has power and control **independent of Allāh**!"*, <u>we ask the following</u>:

"If they did not mean this, rather they meant what you said, do you see their statement as problematic, i.e. that **they said Allāh has partners - but only in worship - but these partners are controlled by Allāh**?"

They will say: "No, this is not problematic, **as we believe the same** with regards to those whom we worship besides Allāh, i.e. that they are **not independent of Allāh** and that Allāh has complete mastery and control over them."

Then we say: "**<u>Then why did the Prophet ﷺ say to them because of this very statement that you believe in</u>:**

وَيْلَكُمْ قَدْ قَدْ

"Woe be on to you, stop, stop!"

<u>The answer is clear</u>: Because believing this, goes against the first part of the Talbiya:

لَبَيْكَ **لاَ شَرِيكَ لَكَ**

Here we are, **You have no partner.**

Because worshipping other than Allāh **is also associating partners with Him** - associating with Him in worship. And we were commanded to worship Allāh sincerely and not worship anyone or anything besides Him.

So with regards to the Mushrikīn of Quraysh: when Allāh quotes their acknowledgement of His Rububiyyah and uses it as proof against them, He is quoting **what they actually believe in their heart**, i.e. that in the end, **Allāh is the One Who controls all affairs** and what they worship besides Him, is worshipped by them to get closer to Him, or as intercessors.

وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ إِنَّ ٱللَّهَ يَحْكُمُ بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ كَٰذِبٌ كَفَّارٌ ﴿٣﴾

"Unquestionably, for Allah is the pure religion. And those who take Awliyah besides Him [say], "**We only worship them that they may bring us nearer to Allah in position**." [Sūrah az-Zumar 39:3]

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ ۚ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ﴿١٨﴾

And they worship other than Allah that which neither harms them nor benefits them, and they say, "**These are our intercessors with Allāh**" [Surah Yunus 10:18]

And this is the end of the treatise.

والحمد لله رب العالمين

إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكْرَ وَخَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ